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The documents in the last half of the volume are well chosen to show the development of the Franconian Circle from 1521 to 1559 as a corporate organization, but are singularly barren of general information in regard to this interesting period. They contain practically nothing on the Peasants' Revolt, the Pack Affair, or Luther and religious questions.

SIDNEY B. FAY.

Histoire de la Compagnie de Jésus en France: Des Origines à la Suppression (1528-1762). Par le P. HENRI FOUQUERAY, S.J. Tome I. *Les Origines et les Premières Luites (1528-1575).* (Paris: Alphonse Picard et Fils. 1910. Pp. xxv, 673.)

Les Jésuites. Par H. BOEHMER, Professeur à l'Université de Bonn. Ouvrage traduit de l'Allemand, avec une Introduction et des Notes par GABRIEL MONOD, Membre de l'Institut. (Paris: Armand Colin. 1910. Pp. lxxxiii, 304.)

OF the histories of the Jesuits by countries (*Assistentia* is the Jesuit term, but from the first the Assistances were national in scope, and these histories prove yet more so) Father Fouqueray's work on the Jesuits in France is the fifth to begin its appearance. Father Astrain's first volume on the Jesuits in Spain was issued in 1902, and was followed by a second in 1905. In 1907 Father Hughes's on the Jesuits in North America and Father Duhr's on the Jesuits in the lands of German speech began to see the light. Father Tacchi Venturi's introductory volume on the history of the order in Italy appeared only last year. Portugal and Poland are yet to be heard from, and there is room for many a further volume on the Jesuits in lands non-Catholic or extra-European.

But the series, though planned by the order, has no common editor or publisher; and it would not be easy to conceive a wider divergence in form than between the sumptuously illustrated pages of Father Duhr and the present sober-faced volume, sans picture, chart, or facsimile. Alas, the divergence is as great in scholarly spirit; and for once the pictorial work is not the crude one. Father Fouqueray was, indeed, not the scholar originally chosen for this task. Father Victor Mercier, who in 1895 took it in hand, was snatched away by death, and the responsibilities of authorship fell on shoulders fitted only, perhaps, for those of lieutenancy. But for the wealth of its sources, the work might rather have been written in the sixteenth century than in the twentieth. The order and its heroes are impeccable. The Devil in person is their constant antagonist. Heaven as constantly intervenes by miracle for their protection or their glory. To Father Fouqueray, indeed, this is so natural that he sees in it, like his Father Possevin when miraculously rescued from the Huguenots at Lyons, only "a delicate attention of Providence". So avid of miracle is he, forsooth, for his needlessly detailed account of the founder of his order that, not content with the

extremest version of the marvels recounted by contemporaries—the three-day walk of Ignatius barefoot from Paris to Rouen, tasting neither food nor drink, yet arriving unwearied and unfamished, or his plunging himself to the neck in a wintry stream, prepared to remain there for hours if a sinning friend persist in his self-indulgence—he has stomach for even the tale (known only to Bartoli, a century later, and long rejected by the official hagiographers of the order), of the saint's visit to a learned but worldly theologian whom he finds playing at billiards. The savant invites him to a game; and the saint, protesting that he has no money for a stake and that there is no fun in playing without one, proposes that the loser shall for a month obey the winner—whereupon the saint of course wins and by prescribing his spiritual exercises turns the scholar to a religious life. If one might guess that in his pre-saintly days Loyola had known the game and excelled in it—and to the mere lay historian, remembering the long popularity of the game and the gay early life of the saint, no guess could seem more warranted—the story would be neither incredible nor discreditable. But to Father Fouqueray no such profane suspicion occurs: Ignatius “had never played at billiards”, yet won “without difficulty”—nor does it trouble the good father that the exploit, if saved by the saint's faith from being reckless gambling, was perilously like those appeals to the “judgment of God” which the Church had so long proscribed.

Of the heretics, on the other hand, no scandal is beyond his belief. Calvin is a charlatan who can bribe a poor man to feign death that he may claim a miracle by bringing him to life; Beza a libertine who marries a tailor's wife; Jeanne d'Albret an unscrupulous persecutor. Yet, despite its credulity and bigotry, the book is a product of industrious research and will serve many a useful purpose. The central episode of the present volume is the long struggle of the Jesuits at Paris with their implacable foes, the University and the Parlement; but the provincial colleges too come in for ample treatment. Except in connection with the Colloquy of Poissy, the political background of the religious story is made less clear than could be wished. A tardy final chapter on “the Company during the civil troubles” makes scant amends. Sixteen pages of documents close the volume.

While the Jesuits are themselves thus industriously using the fresh materials for their history, they are not wholly forgotten by outsiders. In 1904 there appeared in the well-known Leipzig series of the Teubners, *Aus Natur und Geisteswelt*, a compact little volume, *Die Jesuiten*, from the pen of one of the liveliest of the younger Lutheran students of church history, Professor Heinrich Boehmer, of Bonn. So eager was its reception and so ready its author to profit by the new material for its revision that already in 1907 it was issued again, corrected and enlarged. It is this revised second edition which the eminent editor of the *Revue Historique* now gives to the world in a French translation, with an introduction and notes of his own. The little work is not

unworthy of so high an honor. While naturally it has not wholly satisfied its Jesuit critics, and while even in its revised form they point out some serious slips, they have been frank to recognize its honesty of intent and the critical industry with which the author has brushed away many an ancient calumny. By no means blind to Jesuit faults or to Jesuit blunders, he is open-eyed as well to their virtues and their great achievements. It is this fairness of spirit, so rare toward them in friend or foe, and the unusual clearness with which the book depicts the vicissitudes which have wrought such changes in the order, that lead the great French scholar to its translation. What M. Monod himself adds, in his introduction of some eighty pages, is (1) a critical glance at the earlier writers on the Jesuits, (2) a study of the place of the order in the history of the Reformation, (3) an elucidation of certain obscure points in its career (the Malabar and Chinese rites, the casuistry and ethics of the Jesuits, their polity and the *Monita Secreta*), and (4) a general estimate of their historical significance. The frontispiece is an excellent portrait of Loyola, after the painting by Sanchez Coello. Gratifying and useful as is the little volume, there is room for a doubt whether even its conscientious authors have been able wholly to divest their minds of prejudice. Surely not even they have always adequately remembered how, like every order or church cursed with worldly success, or like that contradiction in terms, a "permanent party", the Jesuits, despite all their care in selecting and skill in directing, came speedily to be a petty world, in which character and temper, conviction and aim, went scarcely less asunder than in the world outside.

GEORGE L. BURR.

Geschichte der Päpste seit dem Ausgang des Mittelalters. Von LUDWIG VON PASTOR. Fünfter Band. *Paul III. (1534-1549)*. (Freiburg i. B.: Herder. 1909. Pp. xliv, 891.)

LUDWIG VON PASTOR has given us no more satisfying volume than this. The Lutheran heresy falls now into the background, and the rising glory of the Catholic Reformation casts a lustre on even the worldly figure of Pope Paul the Third.

Not that his historian fails frankly to reveal his faults. That what first made his fortune in the Church was the passion of Pope Alexander VI. for his sister, the fair Julia—that he was himself the father of four illegitimate children—that the mother of two of them was till 1513 (when, at forty-five, though twenty years a cardinal, he was not yet a priest) an inmate of his house—that to the end his nepotism was unblushing and fraught with evil for the Church—all this is relentlessly laid bare. But all this, thinks his biographer, was what was to be expected from a true son of the Renaissance, the pupil of Pomponio Leto, the ward of Lorenzo de' Medici, the favorite of Rodrigo de Borgia. What distinguished Alessandro Farnese was his power to share as well the impulses of a younger and a better day. "A man of the Catholic